Mennonite Research Journal

Vol. 1 APRIL, 1960 No. 1

Of Martin Kin Somewhat

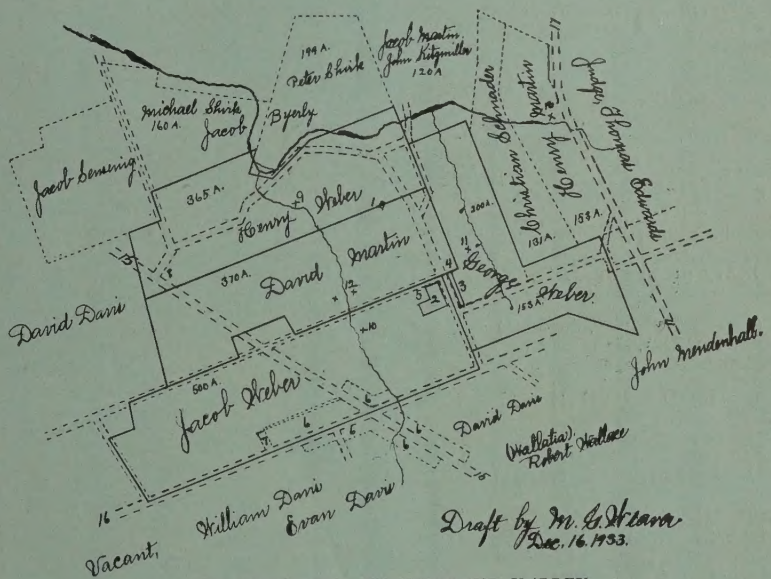
Ira D. Landis

The pioneer of many, David Martin, came across the briny deep with 70 Palatines and their families, about 300 souls, on the Ship Molly, from Rotterdam. They docked at Philadelphia September 30, 1727.[1] He comes to the heart of Weaverland to claim a 370 acre tract that was first surveyed in 1719 to David Priest, and later to Henry Miller, who died September 20, 1728. He is thus in the midst of the three Weber brothers, who came in 1723.[2]

This tract included the site of the first Weaverland (Brick) Church and school house,[3] half of the first cemetery northwest of the Church and extended west almost in a parallelogram across the Lakes to Sea Highway. The buildings were on the east bank of Blue Ball Run.

Rupp says that Martin hauled from Philadelphia the goods of John Diffenderfer who arrived in 1727 on Sept. 30 and unloaded it under an oak tree "in Saeue Swamm (Pig Swamp) now New Holland, in the woods." A few days later good neighbors had erected a hut or cabin for the shelter of the goods and the comfort of the family. Then Mr. Bear gave them a cow. David Martin and Hans Groff gave them meat and flour. Martin apparently from the start was in more comfortable circumstances.

M. G. Weaver, in describing his home, remarks: "But the low ceiling, one and a half story house on the Zimmerman farm with its quaint low porch without ceiling, with seed corn, flax, empty bee-hives, fishing poles, threshing flails, apple butter stirrers and what-not, stored and hung on the space above the joists, and and the quaint low straw thatched barn on these premises is one of the pictures of a primitive farm site in Weaverland, which I fondly hope shall never be effaced from my memory."[4] This not only describes the rude log buildings of pioneer days, but depicts the type of farming and the natural communal life in this wilderness.



THE BEAUTIFUL WEAVERLAND VALLEY

4. The Brick Church; 12. David Martin Homestead where Martin S. Zimmerman now lives; 1. David Martin is buried in the first Weaverland Cemetery.

David the pioneer was born in Europe in 1691 and died in the heart of Weaverland, November 10, 1784. He was married at least three times. Theodore Herr claims that Barbara, grand-daughter of Hans Herr, through Abraham of Lancaster Township was one. Two others were Anna Groff and Elizabeth Herr Miller. The latter by a former marriage had a daughter Susanna Miller, who married a Christian Martin, son of the immigrant Christian of 1732. Christian II and Susanna settled in Manor Township and were the ancestors of Edward Martin, a former Governor of this Commonwealth (1943–'47). To two of these wives he had ten sons and two daughters respectively.

When David Martin came to the beautiful Weberthal, a few Indians in villages of a half dozen families were among his neighbors. The whites were first only the Weber brothers, George, Henry and Jacob, but soon Jacob Sensenig, Michael Shirk, Jacob Martin, Christian Schneder, and other Mennonites came. Others included Judge Thomas Edwards (who walked to Lancaster with barefeet and so sat in court,[5] and three Davises, William, David and Evan.

The principal crops on cleared land included wheat, rye, oats and barley. In the harvest the women would labor along side of their men. The men did the cradling and the women the binding. The harvest hands earned their thirty-three cents per day on wheat worth twice that per bushel.

Cattle were of more value for burden than for meat. Wolves prevented the raising of sheep and bears the extensive production of porkers. The forests abounded in turkey and deer. A twenty pound turkey sold at ceiling for a twelve and a half cent each and a fat deer for a quarter.

Tight fitting buckskin breeches or coarse home-spun made wearing apparel for men "with honest home-made linen to cover their brawny arms and broad shoulders." Umbrellas were unknown. A heavy woolen blanket from the couch thrown across the shoulders gave them similar protection from the elements. Horses were unshod and men went barefoot. Boots and spectacles bespeckled only the "queer" before the Revolution in the Earls. The floors were carpetless, the walls unpapered, the platters of wood with the pewter dishes, spoons and mugs, met all the table requirements of the average household. "When a bride went any distance to be married, she rode on a pillion (or cushion) before the father or kinsman, but after the ceremony she occupied a seat behind her husband."

The years were trying and the experiences bitter. In 1732 a severe locust plague destroyed everything green in Weaverland. In 1737 a severe earthquake left its ruins in this quiet valley. The following year the heat was so excessive "as to destroy many birds, while laborers fell exhausted and dead in their harvest fields; the cold was so extreme in 1740–41 that deer and turkey, the main flesh-food supply of the colonists, perished in vast numbers. The next winter was even more severe. The years 1750 and 1751 were so lean that a county meeting was called to devise means of relief, the establishing of an almshouse resulting. The harvest of the next year, 1752, was so bountiful that the wheat was marketless; it was fed to the hogs. Three trying years of drouth followed in 1753–5. The earth was parched and vegetation of all kinds perished for lack of moisture. a famine seemed impending. To add to these horrors, the French and Indian War broke out, and the frontier Indian tribes, having nearly all allied themselves with France, began killing and scalping on all sides. Terror and dismay filled all hearts; even after peace was concluded, the Indians continued their hostilities. So great was the danger in 1763 that the farmers in the most exposed districts carried the rifles with them to the fields." On June 17, 1763 a severe

hail-storm left the trees" as destitute of foliage as in mid-winter; "hail-stones as large as turkey eggs fell" and "birds and small quadrupeds were killed in great numbers."[6]

Their mills were not built too early. Martin's closest were Shirk's (later Rupp's), Henry Martin's and Joseph Oberholtzer's on the Conestoga and Frantz's (later Martin's), southwest of Goodville. The highways crossing the Earls were but three. The oldest was the Peters Road, so named for Peter Bazillion, the Indian trader. This came in near Zeltenreich's and across through the Hans Groff settlement at Groffdale. Later the Paxtang Road was opened. This is now the Lakes to Sea Highway through Blue Ball. Still later the Horse Shoe Road was opened to Lancaster Town over some of the present New Holland–Lancaster Pike. It was only in 1783 that the first two-horse carriage was used here and in 1790 the first coach.

He was an active promoter of the faith of his fathers, not only in his family but also in the community. In 1733 already he and the Weber boys had organized a congregation with the ministers from the older settlements of Pequea and Lancaster giving them the Gospel in their commodious homes and barns, such as David Martin called "Home, Sweet Home." By 1750 Peter Shirk was ordained for the Weaverland. By 1766 their congregation was large enough for a separate building. In this year (marked in the basement of the present edifice) George and Elizabeth Martin of the original David Martin Tract sold one acre and six and three quarter perches of land to "Peter Shirk (d 1770), a preacher of the Gospel and Michael Widower (d 1785), an elder of the Church, and in particular of the Mennonite persuasion of Earl Township."[7] What progress!

After rearing his family for God and establishing them in the faith, even in this wilderness, his mortal remains were carried to the first Weaverland Cemetery alongside George Weber and his wife. Here are stones marked "D. M. 1784" for David Martin, "E. M. 1774" for Elizabeth, his last wife. Here also is a stone "A. M. 80—1759." The latter was Andrew, his father, who was imprisoned for his faith, when David left Europe, and did not join him in Weaverland until 1749 at 70.[8] He brought along a German scythe which was very valuable in mowing the heavy green swards this Garden of Eden now produced.[9]

Pioneer David Martin (1691–Nov. 10, 1784) married Barbara Herr (1702?–Aug. 8, 1742), daughter of Abraham Herr (of Bishop Hans) of Lancaster Township.

I Christian Martin (1731–Oct. 1804), located one half mile north of Mt. Joy, a Mennonite farmer. His family included David, "Batchellor Gentleman Christian" (who married after he obtained the Homestead in 1804), Abraham and Joseph (of Elizabethtown). Here are the Brethren in Christ Martins.

II David Martin (Mar. 23, 1733–Apr. 23, 1819) m Susanna Martin (Aug. 20, 1734–June 20, 1796) and settled north of Martindale. Samuel of this family went to Clarence Centre, N. Y., and the next generation went as far west as Roseland, Nebraska. The rest remained here.

III Jacob Martin (July 1734–) went to Virginia nfr.

IV Barbara Martin (Dec. 23, 1736–) m John Baughman ( ) Mt. Joy Township.

V John Martin (Feb. 3, 1738–) d y (?)

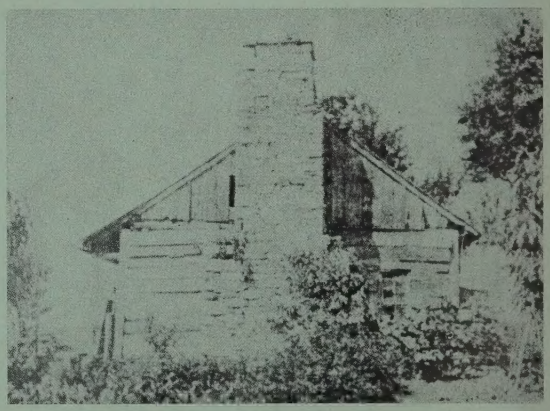
VI Elizabeth Martin (Oct. 1739–) m John Bowman (–1813),[10] Donegal.

VII Martin Martin (Dec. 23, 1736–Jan. 27, 1811) m Barbara Martin (1741–May 17, 1816) lived on the Blue Ball Tract of his father.[11] This family had five sons and six daughters, mostly remaining local.

VIII Bishop Henry Martin (June 21, 1741–Apr. 27, 1825) first married Anna Burkhart (Feb. 8, 1745– 1762) who died seven months after marriage; m (2) Mary Frankford Jan. 27, 1745–Jan. 16, 1813) and (3) m in 1816 Elizabeth, the widow of George Hoffman, Caernarvon. The twelve children were to the second wife. He lived on a part of his father's 400 acres. The Amos Sensenig barn, burned in the late forties, was on the Homestead, a mile west of the Weaverland Meetinghouse. His family were:

1) Maria Martin (Aug. 7, 1764–Oct. 19, 1832) m Pre, John Shenk (1748–Aug. 23, 1813), Conestoga, and were the parents of Bishop Henry Shenk (Nov. 2, 1794–Oct. 2, 1865) of New Danville, the parents of Pre Tobias Shenk of East Petersburg, Deacon Samuel of New Danville and Committeeman John of Rohrerstown.

2) David Martin (May 26, 1767–July 28, 1822) m (1) Barbara Hess (Dec. 15, 1770–Dec. 25, 1816) dau. Pre John Hess and Esther Hershey of Hess, and (2) Magdalena (Feb. 27, 1773–Feb. 10, 1832). He was the founder of the Slate Hill, Cumberland County, community, having a 433 acre tract as early as 1810. His first wife was a granddaughter of Jacob, of Hess, Warwick Township and Christian Hershey, Manheim. On his farm the first Slate Hill Mennonite Meetinghouse was erected in 1816, and was called Martin's for years in his honor. The adjoining cemetery had as its first burial, the first wife.



The Peter Martin in Weaverland on the Sweigert Farm, west of the Lakes to Seas Highway.

3) Peter Martin (Feb. 26, 1769–Mar. 2, 1831) m Dec. 25, 1793 Anna Zimmerman (Feb. 8, 1775–Dec. 12, 1836) dau. Christian Zimmerman and Barbara Rutt. He and a family of sixteen with two sons-in-law lived in the illustrated house on the Sweigert Farm of the original David Martin acres, across the Lakes to Sea Highway. He wanted more room. (Do you blame him?) He chose the wilds of Upper Canada for this purpose. In 1819 leaving two married children in the States he moved the rest three miles north of Waterloo, Ontario. This was a three weeks, laborious trip, with plenty of hardship then and thereafter. He was a member of the Martin congregation (since 1889 Wissler Mennonite), named for him, and then built this house a mile away. Of his 223 descendant Martin families mentioned by Ezra Eby in 1896, Preachers Peter and Paul, Bishop Abraham and Deacon David were amongst them. Judith, their seventeenth was born in Canada.

The New Peter Martin Home Martin's Church, St. Jacobs, Ontario (Built in 1821).

4) Anna Martin (1770–) m Michael Eberly (–Feb. 10, 1826) s Ulrich U. Eberly and Barbara Shank and grandson of Michael Eberly and Veronica Ulrich and Michael Shank (d 1745). The will mentions sons, Henry M. and David M. only.

5) Daniel Martin (Feb. 15, 1772) d y

(Continued on Page Ten)

"He Being Dead, Yet Speaketh"

Ira D. Landis

Never in the history of the Lancaster Court House has a will laid therein, only in part executed, for sixty-three years. Never before could a man run four farms so long after his death, thus owning them almost a hundred years. Many generations have heard of J. Hoffman Hershey of Salunga, even if they could have never seen him. "He being dead, yet speaketh."

The Hersheys

Christian Hershey, whose home was in Friedelsheim, Pfalz, Germany already in 1682, about 1718 came across with his two sons, Benjamin and Andrew. Due to persecution as Mennonites, they were refugees from the Emmenthal, Switzerland. He obtained 500 acres along the Marietta Pike, after the dividing of the 1000 acres with Hans Brubaker. By January 18, 1730 and January 17, 1738 patents, Andrew I obtained from the Penns 338 A in present West Hempfield Township.[1] This was divided between Andrew II, Abraham, Isaac and Peter, but Andrew and Isaac with Christian's Joseph by 1779 had 200 acres each in Paradise Township, York County.[2] Andrew I was the first Mennonite minister in the Salunga area, living and was buried on the present Mrs. A. M. Gantz farm. He left at death elsewhere 61 A. in Rapho, 400 on the Swatara Creek (N. Annville Twp.), 199 in Paxtang Township, a large tract near Middletown and another south of Hershey.[3]

Pre Andrew Hershey I (1702-1792) was a son of Christian (d 1720) and his wife, Oade. The family follows:

I Christian Hershey (1734–Nov. 1806) m Elizabeth Baughman (1732–May 1805), dau. Michael Baughman (d 1755). Manor Farmer, Menn., Masonville Cem.

II Andrew (1734–July 16, 1806) m Magdelene Baughman (d before 1763) and Maria Acker (Sept. 26, 1743–Sept. 13, 1831). Donegal Farmer, Menn.

III Benjamin Hershey (d 1817) m Barbara Schmutz. Swatara Tract.

IV John Hershey (1740–Apr. 4, 1811) m Magdalena Huber (1743–Jan. 16, 1808) Washington County, Md., U. B. Minister, Beaver Creek Cem.

V Jacob Hershey (1742–Apr. 11, 1825) m Anna Newcomer (July 25, 1752–Jan. 8, 1832).[4] Dauphin Co.-Salisbury Farmer, Menn. Hershey Cem.

VI Abraham Hershey (1743?–1822) m Veronica Greider (1735?–) dau. Pioneer Martin Greider (1700–Nov. 1785) and Elizabeth ? Hempfield Homestead.

VII Isaac Hershey m Barbara Stauffer, Washington Co., Md.

VIII Henry Hershey, Swatara Tract

IX Peter Hershey, York Co.

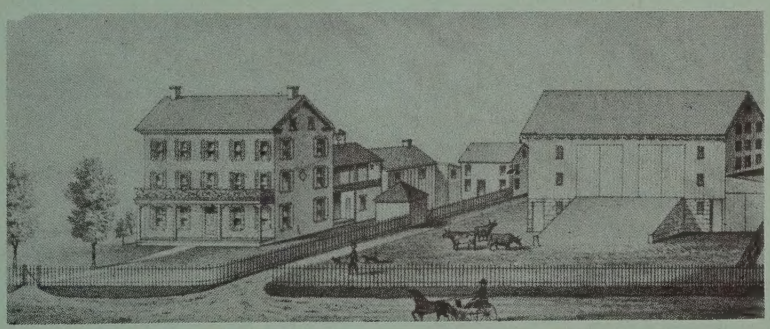
X Maria Hershey.

XI Catherine Hershey

XII Adli Hershey

The Mrs. A. M. Gantz farm was the homestead and the cemetery now destroyed, contains the ashes, according to J. Hoffman's will. The barn is marked "Built by Andrew and Mary Hershey in 1811." On the death of Abraham, Andrew gets the Gantz Homestead and Abraham (Jan. 27, 1782–Dec. 29, 1862) the Walnut Tree Farm across the road. These were two of the sons of Abraham and Veronica Greider Hershey. Abraham was not married and J. Hoffman Hershey obtains this in 1863 (148 A. 55 P. for $25,152).[6]

Andrew Hershey (June 29, 1778–Apr. 24, 1868)[7] married Mary Hoffman (Nov. 18, 1784–Oct. 10, 1850) one of the six daughters of Jacob of Donegal,[8] a grandson of Pioneer John, probably via Christian.



The J. Hoffman Hershey Homestead in 1875 With the 1873 House.

Jacob H. Hershey (July 22, 1824–Apr. 11, 1896) married Barbara B. Breneman (Nov. 3, 1824–Apr. 29, 1906), oldest daughter of Adam Breneman (1796–1858) and Nancy Buckwalter (1798–1842) of Safe Harbor.[9] Jacob H. started housekeeping in 1845 on the Golden Spring Farm. Going to Mountville for his mail, he would get the mails mixed with three other Jacob Hersheys, relatives. He decided henceforth to write it J. Hoffman Hershey.

J. Hoffman Hershey had other interests in addition to the farming. In 1858 he and Dr. Andrew Garber organized the Farmers State Bank of Mt. Joy and became its first cashier. Moving to Mt. Joy, they decided to drop the Pennsylvania Dutch and try to talk English. He was cashier until its reorganization in 1864 as the First National Bank. He then moved back to the farm again. He had by this time acquired the three farms on the original tract.[11] Yet that winter he and Abraham Kauffman helped to organize the Manheim National Bank and when it opened J. Hoffman Hershey was cashier.[12] Here he served for three years and then devoted the rest of his days more closely to agriculture. He was a school director in West Hempfield for years. In 1873 he acquired the Joseph Lytle Farm, "the Pike Farm" from Henry L. Stehman, Trustee.

His exact science of agricultural practices with his mathematical mind had its telling effect on his prosperity, naturally and spiritually. In his spare time he would sit on "the forebay" and for hours would minutely watch his sleek beeves individually. His extensive farming program showed minute attention to varieties, fertilization and tillage procedures.[11]

His large hand was generally full of candy for the children, for his house had candy jars by the dozens. And did the children know it! Those with a sweet tooth always loved this genial grandpa, and should he forget it, some would not leave until he would supply it. He was good to his servants, a domestic and a coachman always. He offered to put the lights into the new Salunga meetinghouse, but this was not accepted in those days of no evening meetings.

J. Hoffman Hershey sent his children to the Mennonite Sunday School, the first in the East in Mennonite circles, conducted by Jacob N. Brubacher (1863–1865) along the Mt. Joy Pike. He is remembered as a standby of the Landisville congregation, whose counsel was generally wise. He was always a substantial and cheerful giver. The large assemblage at his funeral is a partial barometer of his esteem in the church and the community.[13]

The Family

The J. Hoffman Hershey Family consisted of twelve children, all born in the West Hempfield Homesteads, viz,

1) Frances M. Hershey (Sept. 3, 1845–July 29, 1923) m November 1867 Henry M. Mayer (Mar. 23 1844–May 25, 1915) s Pre Martin R. Mayer-Elizabeth Mosser. Farmer-Conveyancer. Ch. of God; Rohrerstown.

Dora E. m Harry E. Hershey was the only child to mature.

2) Simon Andrew Hershey (Jan. 28, 1847–Oct. 10, 1911) Farmer. Single.

3) Amos B. Hershey (Sept. 17, 1848–Nov. 2, 1897) m Apr. 14, 1874 Rebecca Bones (Mar. 7, 1847–Nov. 23, 1924) dau. James Bones-Mary Ann Wright of Millersville. W. Hempfield Farmer; Meth; Salunga Cem.

Florence Bartram and Mary Edith were the children.

4) Inf. 1850

5) Rebecca A. Hershey (Dec. 18, 1851–Aug. 19, 1923) m Sept. 16, 1874 Hebron M. Herr (Oct. 14, 1851–Sept. 1, 1917) s Jacob M. Herr-Anna Musser. W. Lampeter Twp. Farmer; Ch of God; Lancaster R. 7, City, Greenwood Cemetery.

356427

Reba and Gertrude (Leaman) were the children.

6) Emma Susan Hershey (Sept. 26, 1855–Nov. 15, 1947) m Oct. 30, 1879 David L. Garber (Aug. 31, 1855–Feb. 22, 1931) s Benjamin Garber-Fianna Landis. Donegal Farmer; Menn.; Maytown, Elizabethtown.

Benjamin F. Garber, J. Hoffman Garber are the children.

7) Mary E. Hershey (July 3, 1857–Sept. 4, 1939) m Oct. 28, 1879) Pre Franklin M. Herr (Oct. 3, 1855–July 21, 1941) s Jacob M. Herr-Anna Musser. W. Lampeter Farmer-Brick--Strasburg Pastor Menn.; Lancaster R. Willow Street.

Mabel (Herr), Jacob H. Herr and Miriam (Bucher) are the children.

8) Barbara Amanda Hershey (Dec. 11, 1853–Nov. 10, 1858).

9) Martha Jane Hershey (Dec. 15, 1858–Nov. 15, 1959) m Nov. 8, 1883 Cyrus G. Frey (Sept. 16, 1857–Apr 23, 1932) s John Frey-Annie Greider. Farmer; Menn. Mt. Joy R. 2.

Barbara (Reist) and Walter Frey were these children.

10) Abram L. Hershey (Nov. 19, 1861–May 16, 1864).

11) Barbara Alice Hershey (May 3, 1863–Sept. 23, 1892) m 1885 Levi K. Brubaker (Jan. 19, 1861–Nov. 21, 1940) s Jonas Brubaker-Leah Keller. Warwick Twp. Farmer; Menn. Erb Cem.

Barbara Alice (Jones) is the only child, now in S. Africa.

12) J. Hoffman Hershey, Jr. (Aug. 14, 1865–Nov. 7, 1886).

His Will

All his real estate shall be given to his seven children living at the time of his death as "tenants in common during their natural lives and until the death of the last survivor of them, the net income to be equally distributed among them, and upon the death of any of my said children, the share of same from my said real estate to which each child, if living, would be entitled, shall henceforth be distributed among his or her lawful children, until the last survivor of my said seven children, at which time the said real Estate shall go to the lawful children of my said seven children in fee per stripes, that is to say, by right of the representation of one of my seven children."

I bequeath "$25 towards the burying ground, where my parents, grandparents and great grandparents are buried and my lot" in the Landisville Mennonite Cemetery.

The widow shall have a right to the home during her lifetime, household and kitchen furniture, horses, carriages, harness and stable equipment, with $600 to be paid her semi-annually, in April and October.

Barbara Brubaker, a daughter of my deceased daughter Barbara Leah, married to Levi K. Brubaker shall have $5000 invested for her.

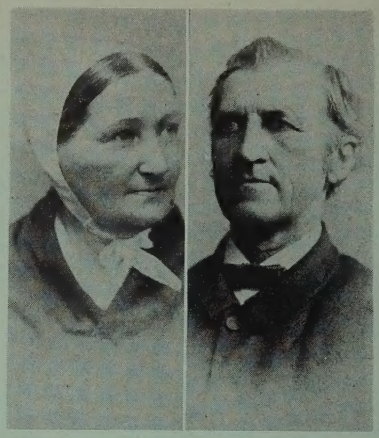
Five thousands shall be set apart to be used and applied in the reconstruction of any buildings on the real Estate destroyed wholly or partially by fire or other casualty.

No one shall be "required to publish or file any inventory or appraisement, nor any account of my Estate . . . The bonds and securities are to be divided between said children at their convenience." This was signed by J. Hoffman Hershey and so probated after his death.[14]

The Farms

The Farm on the Salunga-Moore's Mill Road, a part of the original 388 Acres, never out of the Hershey name, became, after the new three and a half story brick house was built by them in 1873, their homestead. The frame barn is 50 x 100. This has been farmed by Lund J Zurin, Sr. since 1929.[15] The Walnut Tree Farm since '46 was farmed by Londa J. Zurin, Jr., his son. The barn was rebuilt in 1888 by J. Hoffman Hershey, when he was "the grandson of Andrew Hershey I" and the house was built by him in 1895, when he was "the great grandson of Andrew Hershey I." Henry Amand farmed this place for 21 years. The Golden Spring Farm is tenanted by Karl L. Knosp, but was farmed by Henry M. Sweitzer for thirty years. This barn was built in 1898 by the J. Hoffman Hershey Estate. The Pike farm for a few years had Clayton S. Zeiset as its tenant. All are in West Hempfield, except the latter in Rapho. About 300 were of the original Hershey Acres. The two boys farmed them earlier.

The first farm managers were Harry M. Mayer and Hebron Herr, sons-in-law, followed by Cyrus G. Frey and Jacob W. Kreider, Amos N. Musser and Henry H. Eby, Elam M. Bomberger and Harvey Rettew, all gone but one. They each year were able to turn a good living over to all beneficiaries. It has been a real blessing to numerous of the families in the years since.



J. Hoffman and Barbara B. Hershey

The will does provide for two cemeteries, only one of which is now in existance. The amount for reconstruction was so little, that some buildings have suffered. The one barn in 1898 and a large shed after a cyclone were rebuilt, probably within the will, at least agreeable to all concerned. The land is now worth 3½ times as much as in the poor nineties and, except for sales tax, is only subject to the inheritance laws of the late nineties. The first generation of beneficiaries have passed and some of the second. One great grandchild is in Alger, Algerie, N. Africa and a granddaughter near Pietersburg, Union of South Africa, as a missionary for twelve years. Surviving are 9 grandchildren, 24 great grandchildren, 27 great great grandchildren and 9 of the next generation.[16]

As sometimes on a dead man's face,
To those who watch it more and more,
A feature hardly seem before,
Comes out to someone of his race—Tennyson.

Footnotes

1. Patent Books A 1 159; A 9 432 in Philadelphia.

2. Pennsylvania Archives III 21 73, but Cf. 1790 census.

2a. Cf. L. R. Kelker, History of Dauphin County III 597 for interesting, conflicting tradition.

3. Andrew Hershey, Sr. in 1773 paid 3£ tax on 762 Acres, 5 horses and 20 cattle as a resident of Hempfield (Pennsylvania Archives III 17 392). Cf. same volume later. Scott Hershey's Hershey Genealogy shows much confusion on this family Cf. Statutes at Large Vol. 8—1775/1776.

4. This Jacob Hershey heads the Hershey Family History by Henry H. Hershey (MPH 1929).

5 Abraham Hershey's other children were: Jacob, John, a daughter (Decd) married Christian Stauffer, Leacock and Elizabeth (Aug. 20, 1780–Oct. 30, 1876) married "John Frantz (Lunatic)" Deeds C 5 191 (1822 Release).

6. Deeds E 9 237.

7. Andrew's family: Abraham m Susan Doner, Liza (d y), Fannie m Abraham Kreider (d s p), Marie m Christian Herr (d s p), J. Hoffman, Susan m Christian Seitz, Rebecca (Mar. 25, 1815–Aug. 25, 1850) m Sept. 13, 1841 Isaac Brubaker (Mar. 11, 1817–Mar. 27, 1896) X 9-214, The Brubacher Genealogy in America by Jacob N. Brubaker 1884 (Mennonite Publishing Co.)

8. Will Book P 1 73.

9. Breneman Genealogy, Albert H. Gerberich 1938 (MPH p. 316).

10. Ellis and Evans was uninformed and Klein is vague.

11. Cf. Deeds E 9 237 and A Misc. 436, both in 1863 and Z 6 367 and X 7 168; also T 8 489.

12. Cf. Ellis and Evans 610.

13. Cf. Herald of Truth Obituary Notice. May 15, 1896 p. 158.

14. Wills L 2 510.

15. Zurin started housekeeping in 1906 in a Hershey house, opposite this farm and he has been around mostly thereafter.

16. Much help has been obtained from the family, etal., especially Mrs. J. Clarence Reist, Landisville, a granddaughter.

Introducing A New Magazine

J. Paul Graybill, Chairman

The Historical Society of Lancaster Mennonite Conference in its February meeting decided to issue this magazine for the purpose of promoting the interests of the church within the scope of their responsibility. It is to serve to keep the brotherhood informed of the activities and progress of the Historical Society, to promote the study and writing of history among our brotherhood, and to enlist the moral and financial support for this new field of service in our conference.

The society sponsored its first promotional meetings in the spring of 1959 by having an evening session at each of three churches: Hernley, Bowmansville, and Slate Hill. Its second effort along this line is the five-session meeting at the Weaverland church, April 22-24. A copy of this program is now available.

Week-end sessions commemorating the 250th anniversary of the founding of Lancaster county by the Mennonites are planned to be held next fall at the Willow Street church.

Brother Otto J. Miller, a member of our Society, is the author of a History of Millwood Church District. The Society has been asked to oversee its publication.

A major present concern of the Historical Society is the need for larger facilities for its library and archives. Funds will be needed for this as well as for maintenance.

The Task, In Process

Ira D. Landis, Secretary

The Historical Society and Archives of this Conference is under the direction of an Historical Society, appointed by the Bishop Board for the third year. We started a filing card system for the Elkhart and Scottdale publications. We are now in the early fifties of the Gospel Herald and the Missionary Messenger. We are on the second 20,000 card order. This will later include other publications and books both within and without the church, bearing on our history and people.

We need but four issues in 1906 and '07 to complete our Heralds of Truth. We have complete, YCCs 1920 on; Words of Cheer, 1909, 1910, 1921–1934, 1937 on; Beams of Light 1922 on; Family Almanac 1889–1955; Christian Monitors 1918 on; Year Books 1927 on; Herold der Wahrheit 1912–1959 and numerous in the last century.

On the Colonial Records and Pennsylvania Archives we lack but three. On the Pennsylvania German Society and the Pennsylvania Folklore Society publications, we lack but two each. The Pennsylvania Dutchman is complete. The Northumberland County Historical Society Bulletins are also complete. Lancaster County Historical Society releases are almost complete and the Mission News of Franconia is complete. Numerous others are in many cases well started.

On books we have at least 5,000. The recent accession of the Henry E. Lutz Library of 263 books and two large boxes of archival materials augment our Research centre. This will increase the 210 archival boxes, found herein, considerably.

We have more than 200 genealogies mostly in Mennonite and Amish circles. The largest are the two shelves of Pre Reuben B. Eberly, Newport News, Virginia, his life work on the Eberly clan of Durlach. This department has more than 250 cemetery records. Both of these items need considerable acquisition and completion. Some of these cemetery records will also be indexed in time.

Our books include local histories in the four eastern Mennonite Conferences and their backgrounds, as well as their daughter-colonies elsewhere in the Church. We have had the third meeting towards establishing an eastern Mennonite Archives and Historical library for these Conferences.

There will also be a working library only on other denominations in southeastern Pennsylvania mostly. We will specialize too on the faith and practices of the Pennsylvania Dutch here and across the water.

We are planning a 250th anniversary of the coming of the Mennonites to Lancaster County for September 30–October 2 at the Brick Meetinghouse somewhat in the center of the 1710 settlement. An historical tour is planned for Saturday afternoon. By mutual agreement with the Lancaster County Historical Society, this is the official anniversary.

Our greatest need now is room in a new building at a new Centre. For this, funds will be necessary, and we trust they will be forthcoming, when needed. Thanks.

* * * *

Our Chairman has introduced this publication and various historically interested brethren have given us the lay of the land and prospects ahead. I trust that you will enjoy this release.

This, the first issue of our Society's publications, touches four geographical spots in Lancaster County, reverting to the 1710 and 1717 pioneers (in three cases). In two cases it marks a new departure in our history from that point. The first shows the Weaverland tract as first laid-out, diagrammed by M. G. Weaver, our first Conference historian. In the centre of this area was David Martin, a 1727 immigrant on the same ship with the Jacob Hoober of Conestoga, Hans Good of Leacock, Peter Good, the father of the Bowmansville Goods and Chistian Wenger of Groffdale, all strong Mennonite pioneers of Lancaster County. In the article, **Of Martin Kin Somewhat**, we are especially interested in Pioneer David's family and that of his son, Bishop Henry, both of Weaverland, the ancestors of many Martins and others, eight to twelve generations removed.

He Being Dead, Yet Speaketh is the unique story of a leading Mennonite of the last century in the Landisville congregation, who owned a large block of land of his pioneer ancestor, Andrew Hershey, for almost one hundred years, the longest on record.

The First Lancaster Conference Printed Discipline was given in German. This is one of the first appearances in recent years in the language of our constituency. Compare it carefully with our present Discipline, adopted Sept. 16, 1954.

In 1727 the first entering the port of Philadelphia were naturalized. Not all the rest were. John Long, Christian Hershey and Bishop Benedict Brackbill died in 1720, Bishop Hans Herr in 1725, Jacob Landis in 1730 and Felix Landis in 1739 and are not but Hans Hess (d 1733 is. **In the First Naturalization List in Lancaster County**, the first by the Lancaster County Court, are some of your ancestors.

A Landmark Moves Every Two Hundred and Fifty Years is an interesting incident taken out of the first inland settlement in Pennsylvania, land of the large land agent for the Penns, a son of the religious patriarch, Hans Herr.

Our Good Brethren is an insight into the Good (Guth) pioneers of Conestoga and Leacock and especially the Bowmansville congregation.

If you have any valuable additions to these records of the pioneer families, we will cherish them for future publication. We welcome articles, ideas and news items for the later issues.

* * * *

NEWS NOTES

On the last of August the Archives of the Mennonite Church at Goshen moved into their new spacious quarters. This has now room for expanding acquisitions for some years to come. The Minutes of the early General Conferences were a happy, unexpected find. The J. R. Shank Library of Missouri was quite welcome. The building will be dedicated as soon as the Historical Library has also been moved, over Commencement on June 4th.

* * * *

The Stumptown congregation has held a profitable and interesting Anniversary and Home-Coming Meeting on March 26, 27. They are a part of the Mellinger congregation that had a school-house opposite the present meetinghouse by 1815 and a meetinghouse by 1846. Before and since they have practical history to review and profit thereby.

* * * *

Both Hess and Good Meetinghouses are undergoing extensive renovations. Ephrata, Groffdale, Mellinger and Maple Grove (Chester County) have new faces inside. Seventh Street, Reading, is in new remodelled quarters.

THE MENNONITE RESEARCH JOURNAL is published quarterly by the Lancaster Mennonite Conference Historical Society. J. Paul Graybill, Chairman; Ira D. Landis, Secretary; Norman W. Nauman, Treasurer; J. Lloyd Gingrich, Chester C. Graybill, Earl B. Groff, Otto J. Miller and Daniel D. Wert. Address all correspondence to the Secretary, Bareville R. 1, Pennsylvania.

According to records, other men have been chosen for office in absentia, but never before were months intervening between the lot and the ordination. For Bishop, a Virginia Brother in 1905 was not present when the lot was cast. Henry Shenk at Chestnut Hill, Clayton Bergey at Fentress, Virginia and John K. Fisher, Kinzers (00A) as ministers, and H. B. Ramer as Deacon at Martinsburg were likewise so chosen, but ordained the same day, the following day or in two weeks. Clayton L. Keener, serving the Lord in Africa for his second term was chosen at Strasburg, Pennsylvania, in absentia, when the two present chose the books on either side, on June 25th, 1959 and was ordained on March 6, 1960.

Serving God From Our Forefathers (II Tim. 1:3)

Chester C. Graybill

There is a sweet fitness in the passing on of the example of a holy loyalty from father to son and succeeding generations. The migration of German Mennonites into Pennsylvania and their part in the settlement and development of the land forms an epic tale of faith in God coupled with zeal and sacrifice.

It is the concern of this society that this priceless heritage of faith be preserved and perpetuated for future generations. It is our fervent hope that we do not lose the grip on the nonresistant and nonconformity principles of the gospel of peace as practiced by our Anabaptist forbears.

It is to be hoped that history will be studied, not merely for the sake of knowing what has happened but rather that we may have something whereby to profit in our future work.

We are confident, that with the support of the brotherhood many stories of the past will be rescued from oblivion and will be a means of help to mould the characters of our youth. Furthermore, it may be a means to avoid the mistakes, which have marred the record of the past.

Up Juniata Way

J. Lloyd Gingrich

An historical society in the Juniata Bishop District became a reality on September 22, 1951, when a local church leader envisioned the necessity of coordinating the efforts of a few local historians. The older folks who were interested and remembered were leaving one by one, and often without a record left behind. Attics were cleaned and valuable records ascended in smoke. Then too it was felt that our people from time to time need to be reminded of their heritage.

For this purpose cemeteries in the area were recorded, court house records were searched and copied, family genealogies were collected and graves of early leaders were located. Some dates were thus established. An old catechism book that belonged to the first Bishop was obtained. Some Church periodicals are being saved and collected.

After these years it becomes painfully evident that much materials in diaries, books, manuscripts, etc., are necessary to do worthwhile research. As a small group we could not secure all this material, nor were it practical, due to our geographical location. Therefore we have spent considerable time in the Historical Library and Archives at Salunga, doing real research. We appreciate the large amount of materials already collected and we are anxiously looking forward to larger and better facilities to keep these records in a fireproof building, properly catalogued and easily accessible to our students of history, who are attempting to properly interpret the history of our church to us in our time.

Since we feel that this work is an important phase of our church life, and that it is not a one-man job, we should all be ready to support this work by gathering materials, financing the work or assisting in any way possible, so that the work can be carried on effectively.

When Interested . . . .

Norman W. Nauman

As I became acquainted with and interested in church history, I have become convinced that if laity and ministry had a better acquaintance with our origin and history, there would be greater loyalty to the church and her standards. The Anabaptists avoided extremes, standing on a Scripturally straight, middle course. Pilgrim Marpeck spake disapprovingly of preaching justification by faith, without giving repentance and conversion their proper place. Satan is satisfied to swing us to an extreme. It has ever been a problem to maintain in the church the proper balance. The bulk of the membership came from the common people, but at times God used the educated to further the Cause. Paul wrote the largest block of the New Testament. The early Anabaptist fathers, well educated, were sacrificial, even to death, that the true New Testament Church may be established again. In Holland, when the laity became materialistic, the spiritually minded leadership was obliged to go to the Seminary for future leaders and the whole Church suffered. If we could get our people interested in the faith, that was worth dying for, we will never suffer for lack of local spiritual leadership.

To keep the laity interested in the spiritual welfare of the church, they need to be well informed of what the duty and purpose of the church has been. History is a main avenue herein. These records are seldom found in a lump, but, in a piecemeal fashion, need to be assembled to give the true picture. These are often outside the church and far removed. If on only one page of a book, it is necessary to collect many books; on one page of a paper, many papers.

Our work is to find and collect these pieces, preserve them and make them available. The periodicals need to be collected and bound. Nor are they useful, unless classified and indexed, making it easily accessible. The ideal would be to have some person, acquainted with the library and archives, to be present at certain hours to help the inquirers. This takes space and money. At present we are crowded, and there are so many things to be collected.

We are but your servants. What do you expect from your Historical Society?

We Profit!

Elmer F. Kennel

With two hundred and fifty years of history behind the Lancaster County Mennonites, there is a wealth of historical material available to the diligent research student. Sometimes new material is uncovered, but valuable materials are lost due to a lack of interest or a mistaken idea of values.

A profitable field were the many genealogies of faithful pioneers, yet untapped, obtaining records of church cemeteries and many disappearing private farm cemeteries, wedding practices in the Conference, the changes of our Discipline, over the years the educational status of bishops, books and articles by ministers, the contents of ministers' libraries, representative sermons by ministers on evangelism, communion, council meetings, funerals, etc., the attitude of the Conference toward slavery and participation in the underground railway, with several routes through the county, biographies of church leaders, histories of congregations, homesteads of leaders, emigrations from the Conference, etal.

A beginning has been made in most of these projects, but much more needs to be done. After examining the past, we should be better able to profit for future living.

Man, O man, look at the irrational savage creatures and learn wisdom. Roaring lions, fierce bears and rending wolves keep the peace among their kind. But you, weak and wretched worms, you who are created after God's own image and are called rational beings, born without tusks, claws, and horns and with a frail and feeble nature, born without rationality, speech and power; yea, unable to walk or stand up, and dependent entirely upon mother's help—all of which ought to teach you to be peaceable and not contentious. But when you attain to understanding and manhood, you are so turbulent, tyrannical and cruel, so bloodthirsty and unmerciful, that it is inconceivable and indescribable. Your conduct known to all, bears testimony to this. And you boast yourselves to be Christians nevertheless. (Jno. 14:27; Col. 3:15; Lk. 9:56)—Menno Simons 190.

The First Lancaster Conference Printed Discipline

Ira D. Landis

Samuel Hess (Feb. 23, 1854–Apr. 4, 1948) was ordained for Slate Hill, Cumberland County, on September 19, 1879 out of a class of seven. Conference was held in the Spring at the Brubaker Meetinghouse, north of Rohrerstown and in the Fall at the Mellinger. It was a distance for Bro. Hess to drive in those horse and carriage days through some mud to Harrisburg, take the train to Lancaster and then get some good brother to drive through more mud to Brubaker's. One of these first Conferences he missed. When George Rupp (1798–1888), Jacob M. Herr (1844–1907) and Benjamin Zimmerman (1850–1930) returned from the Conference, he asked them, what was done at Conference and what the Discipline of Lancaster Conference is. They admitted that there was nothing in writing, and Samuel suggested that it were much better, if we had it in black and white and everyone would then know what was agreed upon. With his urging, the Bishop Board, Benjamin Herr (1801–1888), Moderator, collected their first written Discipline and the fall Conference at the Mellinger Meeting house on October 7, 1881 ratified it. Then for some years, every year or so, the rulings of Conference were added to the Discipline in new editions. Later it was revised at indefinite intervals. This was printed in the German language, the language of the Conference.

The Order of Lancaster Conference for Our Guidance, October 7, 1881

Conference is necessary: (1) That bishops, ministers and deacons become and remain acquainted with one another;

(2) That they dispense, defend and continue the Evangelical doctrine of the brotherhood, as our forefathers proceeded.

3. The order of calling the ministry: Our Blessed Saviour, after that he was baptized by John, tempted by Satan, called twelve disciples, whom he named Apostles. Thereafter he called seventy others and sent them forth to preach the Gospel. After his resurrection from the dead, before He ascended into Heaven, He gave the eleven again the charge to preach the Gospel and also to baptize the believers in the Name of the Father, the Son and the Holy Ghost (Mt. 28:19). Afterwards due to the vacancy caused by Judas Iscariot, the Apostles ordained one of their number by lot (Acts 1:15–26). They believed that the ministry is called of the Holy Ghost, by voting and the lot (Acts 20:28). The ministry shall not be salaried (Mt. 10:8; I Pet. 5:2). The Apostles counselled that the brotherhood be always supplied with bishops, ministers and deacons to preach the Gospel and to provide for the poor brethren of the congregations.

4. The Duties: The duty of the bishop is to undergird the penitent and the sincerely believing, and then baptize and receive them with the council of the brotherhood and to hold communion and foot washing with them; also to excommunicate the rebellious and disobedient with the council of the church. The call of the ministry is to preach the Gospel, to warn the sinner, to comfort the penitent with the Word of God and to direct them to faith in Jesus. A minister shall baptize no one except in case of sickness, when no bishop can be obtained. The duty of the deacon is to provide for the poor members of the congregation, to testify to the sermon and to read the text for the minister in the assembly. If there is no minister present, then the deacon shall read a Scripture and pray with the congregation. When discord is found in the congregation, he shall investigate it.

5. We can perceive when questions and contentions occur, the Apostles assembled to take counsel and arrive at a conclusion, and thereafter they were to keep house with the same.

6. The brotherhood shall consist of penitent, believing and obedient members.

7. The order of receiving the believing into the church: They shall be examined, if they have peace, are penitent, believing and willing, completely committed to the nonresistant foundation of the Gospel and the ordinances of the church, wherein they shall be fully and plainly examined before baptism and be received, with the counsel of the church.

8. The congregation shall be examined before communion, if she is in peace, and at this council meeting, it is customary to preach on Matt. 18.

9. Before communion, there is a fast, penance and a prayer day, as preparatory thereto.

10 Foot-washing shall be observed after the communion service (Jno. 13).

11. When dissension occurs in the brotherhood, then shall the offended use Matt. 18. No bishop, minister or deacon shall accept a complaint, until this procedure has been followed.

12. When a member has a charge against one outside the church or an open transgression, he shall examine the charges before bringing them to the ministry.

13. Swearing of oaths is forbidden. Our witness shall be substantiated by affirmation. Your speech shall be Yea, yea, nay, nay (Matt. 5:33-37).

The nonresistant faith of the Gospel does not permit the taking of the sword, neither to litigate nor sue at law. If a brother is executor, administrator or guardian and it is necessary to use the law to settle the estate, he may withdraw himself from the council and communion, until settled, but no confession or acknowledgment shall be asked of him. Yet he shall appear before the congregation to ask their forbearance, if he has grieved any.

14. Worldly offices: A brother is not permitted to serve in these offices, except as school director, road supervisor, poor director and postmaster, but he may not electioneer even for these.

15 Voting: If a brother wants to vote for a candidate, he may, but he may not electioneer. It is for the best interests (of all) that the bishops, ministers and deacons will not vote at the polls. It is forbidden that they participate in poll-raising, mass meetings, conventions and such like.

16. On calling the ministry: The Church Council shall be taken, and the votes shall be taken. Then the brethren who have votes shall share the lot, unless the life is not regular (i.e. consistent).

17. Matrimony: We recognize a Christian marriage between one man and one woman, who believe and exemplify a nonresistant faith. When a member of the congregation marries out of the brotherhood, he is back from council and communion until he recognizes and openly confesses that he transgressed the ordinance of the church. When a member has made a confession or has transgressed the order of the Church, he may be received by the bishop.

18. On Pride: Whatsoever is highly esteemed among men is an abomination before God. Jesus taught: Learn of me, for I am meek and lowly in heart. Therefore we admonish earnestly against pride and arrogance in all our relationships. When a member of the congregation appears haughty, then the minister or deacon will visit them and admonish them to humility.

19. On Musical Instruments: We earnestly admonish against them.

20. On Secret Orders: They, life and marriage insurance are strictly forbidden.

21. On Property Insurance and Lightning Rods: It is permissible. The brethren shall have patience with each other.

22. Serving on a Jury: For murder it is forbidden, otherwise allowed. The brethren shall remain as free as possible. The brethren shall take no part in Agricultural Fairs.

23. As Bank Directors: It is counselled that the office of Bank Director is not to be sought. If however a brother is chosen, he may serve. If he, in anything loses his nonresistant position, he falls under censure. An office in a Mutual Fire Insurance Company, which uses no (legal) force,—nothing can be charged against such.

24. When dissension occurs in any Bishop District, no bishop, minister or deacon can meddle therewith until called by said Bishop. In case he shall teach wrong doctrine, or such as

(Continued on Page Eight, Col. 2)

The First Naturalization List in Lancaster County

Ira D. Landis

An Act For The Better Enabling Divers Inhabitants Of The Province Of Pennsylvania To Hold Lands, And To Invest Them With The Privileges Of Natural-Born Subjects Of The Said Province.

Whereas by the encouragement given by the Honorable William Penn Esquire, late proprietary and governor of the province of Pennsylvania, and by the permission of his late Majesty, King George the First, of blessed memory and his predecessor, Kings and Queens of England, etc., divers Protestants who were subjects to the Emperor of Germany, a prince in amity with the Crown of Great Britain, transported themselves and estates in the province of Pennsylvania between the years one thousand seven hundred and one thousand seven hundred and eighteen, and since they came hither have contributed very much to the enlargement of the British Empire and to saising and improving sundry commodites fit for the markets of Europe, and always behaved themselves religiously and peaceably, and have paid a due regard and obedience to laws and government of this province . . . .

Section I—Be it enacted by the Honorable Patrick Gordon Esquire, Governor of the province of Pennsylvania, etc., by and with the advice of the freemen of the said Province, in General Assembly met, and by the authority of the same, That Martyn Mylin, Hans Graaf, Christian Stoneman, Jacob Funk, Francis Neiff, Francis Neiff, Junior; George Kindick, John Burkholder, John Burkholder, Junior; Abraham Burkholder, Michael Bohman, John Hess, John Frederick, Christopher Preniman, Martin Harnist, Joseph Buckwalter, Felix Landas, Junior; Adam Preniman, John Funk, John Bohman, John Taylor, Henry Neiff, Michael Mire, Henry Bare, Peter Bumgarner, Melcor Hufford, Mercor Erishman, John Brubaker, Jacob Nisley, Jacob Snevely, Jacob Goot, John Woolslegle, Jacob Mire, Christopher Sowers, Joseph Stoneman, Daniel Ashleman, Christian Peelman, John Henry Neiff, John Henry Neiff, Junior; Abraham Hare, John Ferie, Jacob Biere, Peter Yordea, Peter Leamon, John Jacob Snevely, Isaac Coffman, Andrew Coffman, Woolrick Rodte, Henry Funk, Roody Mire, John Mylin, Jacob Bheme, John Coffman, Michael Doneder, Charles Christopher, Andres Shults, John Howser, Christian Preniman, Jacob Miller, black; Henry Carpenter, Emanuel Carpenter, Gabriel Carpenter, Daniel Herman, Christian Herman, Philip Fiere, Mathias Slaremaker, big John Shank, Jacob Churts, Jacob Snevely, Junior; John Woolrick Houver, John Croyder, John Leeghte, John Hampher, Martyn Graaf, Peter Smith, Peter Newcomat, Jacob Bare, Junior: John Henry Bare, Jacob Weaver, Henry Weaver, John Weaver, David Longanickar, George Weaver, Abraham Mire, Woolrick Houser, John Mire, Henry Musselman, Michael Shank, Jacob Miller, Jacob Miller, Junior; Martin Miller, Peter Aybe, Hans Goot, Christian Staner, John Jacob Light, Adam Brand, Christopher Franciscus, Caspar Loughman, Frederick Stay, John Line, John Shwope, Bastian Royer, Jonas Leroy, Simeon King, John Aybe, Everard Ream, [all of Lancaster County] and John Negley, Bernard Reesor, John Wistar, John Frederick Ax, John Philip Bohm, Anthony Yerkhas and Herman Yerkhas [of Philadelphia County], *be and shall be to all intents and purposes deemed, taken and esteemed His Majesty's natural-born subjects of this province of Pennsylvania as if they and each of them had born within the said province, and shall and may and every one of them shall and may within this province take, receive, enjoy and be entitled to all rights, privileges and advantages of natural born subjects of this province as fully to all intents, constructions and purposes whatsoever as any of His majesty's natural born subjects of this province can, do or ought to enjoy by virtues of their being His Majesty's natural born subjects of His Majesty's said province of Pennsylvania*" (Passed February 14, 1729. Apparently never considered by the Crown but allowed to become law by lapse of time, in accordance with the Proprietary Charter.)

The Germantown citizenry had appealed prior to 1710 for naturalization.[2] The Lancaster County pioneers were told that they were foreigners under the British Crown and therefore could neither sell nor bequeath their lands, that they were developing. However their religious freedom was so sweet to them, that this was of small moment at the time, expecting the Lord herein to lead also.

There was a petition in 1724/1725 and another in 1725/1726, that were considered, but to no avail.[3] In 1727 "Wendel Bowman, Martin Meiling and Benedict Hearsay signed a petition on behalf of themselves and others called Menists to enable them to hold Land and trade in the same Province." The more liberal Governor Keith in 1729 reported to the Assembly, "that these people had hitherto behaved themselves well and had generally so good a character for honesty and industry as to deserve the esteem of this government, and the mark of its regard for them."[4] Then by Assembly action these one hundred and fourteen, mostly Lancaster County Mennonites, before June 4th, had their citizenship in English Pennsylvania.

This was easier, since, all in 1727, were obliged by law to be naturalized at the port of entry.[5] This is the basis of the official Strassburger-Hincke Records of all Philadelphia immigrants from 1727 to and beyond the Revolutionary War. This gave the above in 1729 easier approval and this list was the first within the county; others followed. You will please note some of your pioneer forefathers and some strange spellings recorded.

Footnotes:

1. Cf. Colonial Records III, 374, 393; Pennsylvania Archives Series VIII III: 1985, 1986; The Statutes of Large of Pennsylvania IV, 147-150; H. Frank Eshleman, Historical Backgrounds and Annals 1917, pp. 232, 233.
2. Colonial Records II 480, 492.
3. Id III 241, 248.
4. Cf. The Lancaster Mennonite Conference History and Background, P. 56.
5. Colonial Records III 282.

THE PRINTED DISCIPLINE (Concluded)

(From Page 7)

do not teach the nonresistant doctrine, or such as lead the congregation astray, the congregation can appeal to the Conference.

25. When members remain back from communion and do not support the church, they shall be visited and (the matter) investigated. If it be due to weakness, that they cannot attend, then shall he be borne in love and patience. If they could, but will not, then shall they be (fore)warned. If there is no hope that they will support the church, nor request patience with them, they shall be committed to the congregation (and so declared to her).

26. On License: No brother shall have a license to sell spiritous liquors, except as medicine. Neither shall the brethren subscribe to a petition for such a license.

27. On Sunday Schools: It is permitted, if the brethren want to hold a Sunday School to teach the dear youth the Word of God, but picnics, celebrations, festivals and such like are forbidden. It is not thought advisable to have a Sunday School Library, except the Conference name brethren, who shall select and recommend such books, as are novel-clear reading matter.

Conclusion

The bishops shall assemble each Thursday noon before Conference to give an opportunity, when matters arise in the congregations, concerning which counsel is wanted, to have council and rehearse the circumstances and consider each that demands counsel. The matters shall be presented Scripturally and sensibly (in writing) to the Bishops or appear personally before them. Each shall bring his questions to the regular Conference as far as possible, to lay same before the Bishops Scripturally. Each and every ruling which the Bishops make, shall be in writing and a copy shall be given to every Conference member, who may request it.

Each decision made by the Bishops shall be passed by the entire Conference, before it is reported to the brotherhood as a rule of Conference.

Passed at the Mellinger Meetinghouse, October 7, 1881.

A Landmark Moves Every Two Hundred and Fifty Years

Ira D. Landis

The frugality, industry and perseverance, with that admirable quality of being satisfied where God placed them, has made the Herr Homestead along the Beaver Valley Pike theirs since 1710. Hans Herr (Sept. 17, 1639–Oct. 11, 1725), born in Switzerland, at 71, braved the Atlantic waves to place a faith's pure shrine in this howling wilderness in these backlands of Pennsylvania in 1710. His wife was Elizabeth Kendig (1644–1730), a daughter of John Kendig and Jane Mylin. John Herr (II) (1685–1765) was the extensive land agent for the Penns with his cousin, Martin Kendig, establishing this fast growing Swiss Mennonite Colony from the rapid overflow of the Lampeter-Strasburg embryo.

Hans II's tract was the beautiful 530 acres in a quadrangle in West Lampeter Township.[1] Hereon Hans and Frances put up the first sandstone buildings on this 28 cents an acre farm, bought when we knew nothing of high priced auctioneers. Then too the taxes were very reasonable, a yearly quitrent of 2½ mills per acre as maximum, even though 6 percent for roads was thrown in the deal. The first set of buildings on the mansion farmstead was where Franklin Herr recently farmed. The second set, which Bishop Jacob T. Harnish now owns, was built for his son, Pre John (III), the father of Abraham and Pequea Christian Son Christian received the Mansion Farm.

Christian (1712?–Aug. 18, 1772) and his two wives, Mary Kendig (1714–1760) and Fanny Groff (1732–1826) quietly lived and farmed these marvellous acres. He devised this[2] to his wife until Christian becomes 20 years of age. Then in an unrecorded deed, "I give and bequeath unto my son Christian all that plantation of two tracts of land whereon I now live, containing together and in the whole 287 Acres . . . The greater or larger part of the said Plantation being the tract of 250 Acres and the usual allowances, which by a certain Indenture bearing date the eleventh day of June, 1746, was conveyed to me by John Herr Sr. and Frances, his wife, deceased . . ."

Christian Herr (May 29, 1772–May 13, 1846) married Elizabeth Withers (Nov. 15, 1774–Mar. 24, 1801) and Mary Rohrer (Nov. 18, 1780–Feb. 26, 1827). His father's six children and his eight were born and grew up on this tract. At his death he devised[3] this tract to Jacob and the 184 acres to the north and east to John. Jacob shall through John's land "have a private road of sufficient width to pass and repass at all times with a wagon or cart from his place to the public road leading to Lampeter Square . . but Jacob must at all times keep a good and sufficient gate or bars at each end of said road and keep the same carefully closed, except when passing through." (This lane is now the Pennsylvania Route 222 race track through the property.) To the fourth son, Jacob, the remaining part of my mansion place . . . containing 204 Acres . . . subject to . . ." The cider house on the home place shall be also used by the three adjoining sons. He also made provision "if any of my sons should become negligent or dissipated" as to how the rest should protect his heirs.

This Jacob Herr (Apr. 27, 1815–May 18, 1878) married Anna Musser (Apr. 12, 1821–Jan. 18, 1887). Jacob in 1847 razed the smaller sandstone and built on the higher ground the present mansion house. In 1865 he also built the present double-decker Swisser barn and the year prior, built the other brick house for his sister Betsey, replacing the one which collapsed in the meadow.

This Civil War barn is a rarety to-day. The barn has running water, summer and winter, in lead pipes, laid by Jacob The hay was first thrown into the mows and the wheat placed on top. This made it handy for the horsepower and later the separator. The feed is hauled to the upper floor, ground into the second, where it is mixed and gravitates to the digestive tracts of sixty sleek steers, that now with two large silos (12 x 44 and 10 x 36), the thirty acre corn crop and some steer supplement marble the beeves for the choicest tables of the East.

Jacob Herr bequeaths to Franklin M. "mansion farm (the old homestead) in said township, containing about 120

The Large Swisser Barn Along the Beaver Valley Pike on the Herr Homestead.

Acres and my tenant house . . . now occupied by John Dunlap." When my widow "gets visitors, Franklin shall attend to their horses and furnish the feed."

Franklin M. Herr (Oct. 3, 1855–July 21, 1941) married Mary E. Hershey (July 3, 1857–Sept. 4, 1939) a daughter of J. Hoffman Hershey and Barbara B. Breneman of Salunga. Franklin was ordained for the ministry of the Strasburg-Brick Mennonite Churches on Sept. 23, 1897 and so served more than four decades. Here he farmed, rearing three children, retiring in Wilow Street.

Jacob H. (June 10, 1887–Dec. 19, 1941) married Ella M. Rohrer (Sept. 26, 1884), a daughter of Milton J. Rohrer and Susan Althouse. Here they reared two of their three children. Their son, Franklin (Feb. 26, 1915–Sept. 19, 1956) married Lois A. Charles (b Nov. 13, 1918), a daughter of Pre John K. Charles and Martha A. Landis, and here farmed until his death. His family of three were Delores Fay, Dawn Elaine and Cathy Ann.

Thus Franklin was the eighth generation from Bishop Hans, the seventh to farm these Herr Acres. All these Herrs were Mennonites, sturdy patrons of husbandry. In all this time no auctioneer received any commissions. However on October 15, 1959 Edgar F. Funk put the 119 Acres and 71 Perches on the block, and with developers, farmers and businessmen in hot competition for this first sale in 250 years, he went into higher mathematics, finally knocking it off at the grand price of $910. per acre.

With this beautiful farm, go Frank F. Eshlemans, who moved here in 1918. He was the first right hand man for three generations of this Herr family and since April 1957, J. Warren, a son, is farm manager. He lives in the mansion house and this set-up will continue under the new management.

The buyer and present new owner is Ben E. Mann, who lives on the adjoining farm and is a Lancaster business man. He is a descendant of Pre Christian Herr of the Hans Herr House and Tract via of the Huber-Hess line in the ninth generation. His adjoining tract was the J. Aldus Herr Farm, a few decades ago, originally on the Martin Kendig tract, between the John and Pre Christian Herr Tracts. These are two of those rare farms in the center of the original Hans Herr setlement.

1. Lampeter Township was named for Lame Peter Yordy, who lived to the north on the Lampeter-Bridgeport Road, now Raub, once the home of Benjamin Groff.
2. C 1 190.
3. U 1 122.

Our weapons are not weapons with which cities and countries may be destroyed, walls and gates broken down and human blood shed in torrents like water. But they are weapons which the spiritual kingdom of the devil is destroyed and the wicked principle in man's soul is broken down, flinty hearts broken, hearts that have never been sprinkled with the heavenly dew of the Holy Word. We have and know no other weapons besides this, the Lord knows, even if we should be torn into a thousand pieces, and, if, as many false witnesses rose up against us, as there are spears of grass in the fields and grains of sand upon the seashore.—Menno Simons 198.

OF MARTIN KIN SOMEWHAT (Concluded)

(From Page 2)

6) Pre Henry Martin (May 15, 1774–Jan. 20, 1849) m May 1, 1798 Anna Sauder (Sept. 10, 1776–Oct. 18, 1857). They moved to Cumberland County prior to 1820. Before 1831 he was ordained as a minister for Slate Hill. In 1832 he with William Westhafer, a Groffdale-Metzler minister until 1826, now here, went to Wayne County, Ohio in 1832. They settled in the present Martin Meetinghouse community, named for him. That year, the first, a Martin burial, was in the present cemetery.

8) Joshua Martin (Aug 16, 1779) d y

9) Samuel Martin (June 24, 1781–Aug. 22, 1852) m Elizabeth Huber (June 3, 1787–Feb. 23, 1863). This was Snuff Samuel of Weaverland. The family included eight sons and nine daughters.

10) Frany Martin (May 24, 1784–Apr. 11, 1859) m Benjamin Weber (Feb. 2, 1786–Jan. 21, 1863). He with his family of five sons and two daughters moved to Waterloo County, Ontario.

11) Abraham Martin (Aug. 1, 1788–Mar. 10, 1834) m Barbara Oberholtzer. They with their seven sons and three daughters also went to Waterloo County, Ontario.

12) Elizabeth (Apr. 9, 1790–Oct. 23, 1821) remained single in Weaverland.

This Henry Martin in the Pioneer's family was called to the ministry for the Weaverland district in the summer of 1770 to succeed Peter Shirk, who died that spring. His home during the Revolutionary War was a Good Samaritan; Hessian soldiers found hospitable shelter over night. For this he was arrested and fined with two others who did the same on their large homesteads. He served with Bishop Christian Burkholder of Groffdale in those horse-riding days. At the latter's death in 1809, he became his successor in the Groffdale-Weaverland-Bowmansville District, and so serving until his death in 1825 at 84.

IX George Martin (Aug 8, 1742–Apr. 28, 1829) m June 20, 1764 Elizabeth Miller (Jan. 14, 1744–Aug. 4, 1801) of Manor and Barbara (Feb. 7, 1760–Mar. 7, 1815).[12] He remained in the Earls on original tract (eastern 1/3) and, among others, was the father of Deacon Joseph (1784–1848) of Weaverland and of Anna, the wife of Pre Henry Rupp (1771–1829) of Slate Hill. On Dec. 4, 1766 he sold 1 A. 6¾ P. to the Mennonites for the Weaverland Meetinghouse and school grounds. Pioneer David then married Anna Groff (d 1759):

X Samuel Martin (1746-1825)
was the first powwow doctor in Lancaster County, no Mennonite. He was a miller-farmer at Red Run. His family was in the Martin Chapel community.

XI Michael (Oct. 2, 1747– 1831) m Barbara
became a farmer on the Old Road in the Pequea Valley.

XII Abraham Martin (June 28, 1749–July, 1815) m Mary farmed in Brecknock Township, leaving a family of five. His son David moved to Ontario with 12 children in 1820. By 1896 these with cousin Peter's family (above) gave 355 Martin families in Ontario.

Pioneer David Martin then married Elizabeth Miller (d 1774):

Pioneer David farmed his days and in preparation for death's entrance into the family, with Henry Weaver on their line fence, he matched the latter's 20 perches for the first Weaverland Cemetery. Here the Mennonite pioneers and their families of this community rest. The last of his lands left the Martin name when Peter H. Martin sold his farm in 1913.

He was the ancestor of not only those mentioned above, but most of the ordained since with that name not only in Weaverland, Slate Hill, and Ontario, but some in the Manor and elsewhere Then after eight or nine generations, many ordained with various colored names other than Martin are found in the same areas and across the Mennonite Church. With ten Martin sons in the second generation and many with large families, many over wide areas call David Martin, my ancestor.

Other early Martins in Lancaster County included Hans Henry (1701–Oct. 1784), a brother of David[13] and Jacob (d 1775) a cousin. The former came to Union Grove in 1732. Singer John and Virginia Martins claim lineage. The latter settled three miles west of Millersville. His boys included David, father of Deacon Christian (d 1851), Jacob of Manor, Isaac of Drumore and Christian of Strasburg. There was a Christian, a minister in Earl in 1736, who later moved to Manor also. This is interesting work for those who enjoy cross-stitching.

This is but a part of the story. A part was collected by Isaac W. Martin, formerly of E. Petersburg, and I trust it will some day be published.[14] A part will always remain unsung.

Footnotes

1. Colonial Records III 287; Pennsylvania German Society XLII I 14 by Strassburger-Hincke.

2. Court House Records in Lancaster.

3. The present school house site. Cf History of Lancaster County, I. Daniel Rupp, 1844 (Lancaster, Pa.) P. 194.

4. Weaverland: Settlement-Settlers-Graveyard and Its Four Plantations 1933 by M. G. Weaver P. 29. Strassburger-Hincke (Id) 78, 81, 82, calls him 63 in 1732.

5. Ellis and Evans, History of Lancaster County, 1884 P. 810.

6. Cf. Diffenderfer, The Three Earls.

7. Missionary Messenger December 1926; January 1927; History of Lancaster Mennonite Conference by M. G. Weaver (MPH 1931) P. 153.

8. Strassburger-Hincke has a Martin Andereas (I 419) who came in 1749 M. G. Weaver in Note 4 (above) P. 8 thinks this is the man.

9. Cf. latter of Note 8 P. 8.

10. John Bowman's will was probated Apr. 13, 1813 (K 1 425): David Bowman; Barbara Bowman m Graybill, Wainfleet, Lincoln, Niagara, Upper Canada (15-1 Deeds); Elizabeth Bowman m John Blauzer, Mackendanky Twp., Union County (15-1). Son David and Martin Nisle, Exec.

11. A. Martin Martin Genealogy has been prepared by Abram G. Wanner (in 1931). Another, by Eli M. Martin and John W. Gehman: Moses W. and Anna Hoover Martin, 1954, has a wing.

12. This George was the father of Abraham (Apr 20, 1765–), the father of Pre David Martin (July 25, 1790–Apr. 6, 1853) of Slate Hill, Pre Abraham of Groffdale (Mar. 14, 1799–Aug. 18, 1889), who started the first Conference booklet, and Deacon Henry (Feb. 15, 1807–July 16, 1875).

From 1727–1808 Strassburger-Hincke list 71 Martins that entered America. Cf. Index of same.

Bishop Jonas H. of the Martinites (Jan. 15, 1839–July 3, 1925) was of the next generation.

This George's George has a son Joseph S. Martin (1809–1891), whose family has been developed to the present by Eli D. Wenger in 1957 in **The Joseph S. Martin Family History with Ancestry and Descendants.**

George's grandson Abraham via Abraham is developed by John D. Risser 1930, 1953 in The Family Record of Abraham Martin and His Descendants.

13. On the Hans Henry, brother of David, line, we have The Family Record of Jacob M. Martin, 1947, by Adam R. Martin and Kenneth E. Martin.

14. Horace K. Martin has done considerable fine work on the Weaverland Martins also.

Our Good Brethren

Ira D. Landis

These Goods are indeed a good and numerous folk. They were never for a crime in jail. (Had they been, they had not been good!) They have married and intermarried, yet never better than Good. One family in the lower end took the jump on them and call themselves Best. They however have some very good men—all "good for something." One minister among them, when asked his name replied: "I B. Good," another "I. M. Good,"—and nobody could deny it.

The Goods came from Schaffhausen, twenty miles north of Zurich, Switzerland. Due to the persecutions of 1650,[1] they with Millers and Hubers fled to the Emmenthal and by 1670 were below Strasbourg in the Palatinate. In 1660 a Jacob Gut of Zofingen was in a Berne jail with Schlabach, Baumgardner and Kauffman.[2] They were banished this year by ship to Brug, Holland.[3] In 1672 he was one of the signers of this Amsterdam letter from the Palatinate:

"Beloved brethren and sisters in Holland and elsewhere . . . We wish to report to you that our people here are driven out of Berne and came to the Palantinate, where our brethren were already to receive us; and we are staying with them and they are supplying us with food, clothing and drink, but because there are so many of us who have nothing, and our brethren here are not well off, we are a heavy burden to them —and too heavy for them to carry. We find ourselves compelled to write to you in the Netherlands, and there are so many charitable people of our faith, that we ask them to give us alms, which we so sorely need No doubt Jacob Everling has told you of our conditions; and we therefore believe that you will understand our petition, dated January 1, 1672!"

Both a Jacob and a Hans Gut signed in 1693 a declaration with the Reist Mennonites in the Amish controversy that they are "such as cannot be in accord with Jacob Ammann, and therefore his opponents."[5] In 1709 Jacob Gut with Hans Brubacher, Jacob Landis, Jacob Miller etal. signed a letter to Holland to allay certain gossip.[6]

The Monroe W. Good Farm was the original Jacob Good Homestead site.

John and Jacob Gut came over about 1717[7] and settled on Proprietary land between Lancaster and the Susquehanna, being on the 1718 Conestoga Assessment list. They remained here until sold out, for through a faulty contract, Alexander Hamilton claims the lands. Jacob, who died in Martock in 1739, in his will[8] mentions his brothers, John and Peter and sisters: Veronica, wife of John Nissley, Margaret, wife Lodwick Metz, Ann, wife of John Strom and a son-in-law Henry Hover.[9] Hans died January 1747 in Leacock Township, near Leacock, leaving a Jacob, Fronica, wife of Abraham Bear (d 1757), Manchester Township, York County, Catharine wife of John Bear, Ann wife of David Bear, Barbara wife of Henry Baer (d 1771), Christina, Anna, wife of John Landis and Peter.[10]

Pioneer Peter settled among his coreligionist-relatives in central Conestoga (Lancaster County), was married four times and died in 1754. If he ever lived in Brecknock, his boys claim the lands. He was the father of Jacob and Christian.[11] Jacob II from 1738 to 1764 obtained a tract of 208 Acres and to the North 312 more. Christian (1738–1761), to the east on the Muddy Creek 202 acres and to the north 96 more, founded his home.

When Jacob II with his family and all his worldly possessions moved into this wilderness, they stopped at a patriarcnal white oak for shelter. Here they remained until with the aid of the Zimmermans from Cocalico, they could build the first house in this district. (Monroe W. Good, a direct descendant still lives on these acres). So far were they isolated that they knew nothing about the outside world, and even the neighborhood, until one morning they heard a rooster crow. They now knew that they had a neighbor on their Penn Loam soils. What this meant we cannot appreciate with no Indians and wild beasts infesting the cleared forestlands on every side, and with all the modern methods of communication and transportation, fellowship and intercourse.

Jacob Good had but two sons, Peter and Jacob, who thus obtained his estate. Peter later moves with his family to Cumberland County and some of them later to Canada. Jacob III had by his first wife five sons and one daughter and by the second four sons and a daughter. He took the second family to Virginia.[12] During an Indian raid later he hid in the water wheel of his mill.

A quarter of a mile south of Bowmansville, Christian Good, a brother of Jacob II settled. He built the first grist mill of the section, with the mill and dwelling under one roof. The Henry VonNeida mill is on the site to-day. It is supposed that this mill-dwelling was the religious centre for the Mennonites too. He, the first Mennonite minister hereabouts, was ordained prior to 1745[12a].

This Christian (d Aug. 13, 1757) had a family of six sons and eleven daughters.[13] One of these was Jacob.[14] His will dated "Muddy Creek, August 11, 1757" commences with a quotation from Hebrews 9:17, and provides for the widow, Magdalena, to keep the family together until the youngest is fourteen. The oldest son John is "to be a proper example to the remainder and they are to be obedient and subject to him." He "shall teach them to be honest and keep themselves from wickedness as much as possible." His will was written on his deathbed by Christian Eicher, a Mennonite neighbor, in the presence of Hans Moselman and Jacob Good.

This son John of Brecknock Township on Aug. 4, 1792, "finding myself midling sick and weak of body, but thank God yet of a sound memory and good . . . understanding, have therefore determined within myself to make this my last will and testament . . . I order that my whole estate shall remain together unseparated under the command of my beloved wife, Barbara, (after my death), to drive on as if I were present until the first day of May 1795, and also all advances arising by her housekeeping and labor of the family shall be deemed as my estate."

John gets the grist mill, buildings and grounds and 24 acres of woodland along Christian Bowman's. He then mentions a daughter Anna and sons, Samuel and Christian. The latter gets the farm-land.

The widow gets the right of dower to the home during her natural life "without molestation." Yearly John must give "my said wife 15 bushel of good wheat, a fatt hog in killing time, not under 150 weight and 50 pounds of beef . . . 3 bushel of Indian corn, six bushel of potatoes, and must sow her yearly a quarter acre of land with flax seed, and she shall have the right to keep hens and . . . the right in the spring and wash house, and one-third of the cook garden which must be sufficiently dungt and plowed yearly . . 4 pounds of good wool, 8 bushel of shorts out of the mill . . . the necessary fire wood small cutt and hall'd to her door all to 3 cords . . . two cows in good pasture and must keep them in good stable and sufficiently fodder them in winter time . . . 3 more cords of fire wood cutt and hall'd to her door, 15 pounds hatcheled hemp . . . a tame horse to ride about whenever she requires it . . . 1/3 of the apples and 1/3 the personal estate.

Christian shall have "a right to the water-meadow out of the mill race yearly from April 1 to September 1 every week two nights, viz., Wednesday night and Saturday night."[15]

A Christian Good, Earl, who died in 1808 directed in his will that: "My three daughters (Christina, Mary and Susanna) shall be raised, schooled and brought up until they severally arrive at 18 by my sons, David and Samuel without any charge under the immediate direction of my beloved wife, Christina in such a manner and way as I would have raised them, had I lived . . "[16]

The 1790 Assessment list shows the following Goods in the Brecknock: Peter (grist, saw and hemp miller—140 acres; Henry, a carpenter 56 acres; Jacob, a farmer 200 Acres; Hans, a grist miller, Peter and Christian, farmers, each 100 Acres; Samuel, farmer—130 and Jacob, a weaver-farmer 150.

There is a family grave-yard on Paul Good's farm, west of town, which I have not visited. The one connected with the Pine Grove Mennonite Church which contains most of the early Goods, is interesting. Of course some are unmarked and a few illegible. A few discernible are: Ch. G. 1773 An. G. 1779 C. G. ?; M. G. 1777 B. G. 1789; Jacob Gut 1777 Christina Gut ?; Ja. Gu. 1795 Li. Gu. 1795; H. G. 1769; P. G. 1788 I. G. 1787; A. Guth 1838 Walrin Gut 1821–72; B. Guth 1837 S. Guth 1833; Samuel Guth 1814–1886 Rahel Guth 1826–1883; dau. Sarah C. G. 1773 ? 1777 H. G. 1765 J. G. 1766 D. G. 1776 J. G. 1767 H. G.; WG; Johannes Gut 1805; Jacob Gut 1815; J. G. 1810 JO G. 1810 ? 1789; D. G. 1776. B. G. 1810 A. G. 1814; M. G. 1824 Chr. Gut 1821; B. Guth 1820. These will account for a number if you are a Good at deciphering.

Christian Good, a grandson of Pioneer Christian, was the second minister here with this name. He was ordained after Pre Joseph Bowman in 1816 moved to Canada. "He was a man of considerable parts, and, for his time and opportunities, of respectable information. He had read some books, and had an intelligent comprehension of their contents. He was the author of a German hymn, in the form of an acrostic, which he composed in his last lingering illness of consumption. In his delivery, he was slow, calm, and deliberate, wholly unimpassionate. In person he was rather slim and tall. In his dress he was scrupulously plain." With their depleting soils, he objected to the use of lime and fertilizer as innovations. He died Aug. 30, 1838 at 59.

Jonas Good was a Deacon for the district from Civil War days to 1880. Samuel Good was minister 1839–1886 and Henry Good was the last German minister here (1887 to 1915). George N. and I. B. Good were ministers in Weaverland, Noah G. and Arthur G. Good are at Reading. On the home Bench are Howard Z. Good, Bishop, Isaac H. Good, and Silas Good, Deacons. Ira M. Good is a minister at Hammer Creek. The Goods are still producing more good people.

Footnotes

1. Cf. Of Martyrs Mirror 1063.

2. Cf. Historic Backgrounds and Annals . . . H Frank Eshleman 1917 P 104. Cf. Mennonite Encyclopedia, Art.: Guth in loco.

3. Ibid 106.

4. Ibid 119.

5. Ibid 129 From Obfeldon were Hubers, Landises, Ringers, Guths, Funks etal, who left for America in the beginning of the 18th Century Ibid 152. Guths are later from the Canton Zurich Ibid 191. George Weber and Hans Guth are brothers-in-law (Ibid 219) for George Weber of Weaverland m Barbara Guth. Jacob and Hans Goot were on the first Naturalization in the Lancaster County Court in 1729 (Ibid 233).

6. Ibid 246. Eshleman leaned hard on Ernst Muller's Die Geschichte Der Bernischer Taeufer, as translated by a Lancaster German, Rohr, for him.

7. Strassburger-Hincke has listed 8 Goods and 24 Guths, immigrants (1727–1808). Cf. Note 9 (below).

8. A 1 64 (Lancaster Court House).

9. Peter Good says on June 16, 1741 (D 222) I was "formerly of the Palatinate in Germany, but for these twenty-four years last past have resided in Pennsylvania;" his wife is Margaret and Jacob Good, "a son of Peter born here," gets 300 acres adjoining Samuel Boyer, Rowland Ellis, Jr. and the Creek, near the Pequea-Providence border (Cf. Pat. A I).

10. I-1-157 Some of the Bears were brothers for they lived on the Abraham Bear 549 Acre Tract near Leacock. The will mentions two Annas as "my daughter."

11. Wife No. 1: Anna, Jacob and Christian; No. 2: Mary and Barbara; No. 3: Susanna and Peter; No. 4, Fronica Histand: Henry, Barbara, the wife of Weaverland George Weber. Strassburger-Hincke I 13, 14 gives 1727.

Cf. Waterloo Genealogy by Ezra Eby. P. 702. This hypothesis can be proven to be definitely erroneous. His birth about 1690 and his wife's name Anna Schmidt could be correct. Cf. Pine Grove Cemetery Record herein.

12. So says Ellis & Evans, History of Lancaster County, 1883, P. 674.

A. Peter Good and wife Anna settled early at New Erection, Virginia with this family: Peter and wife Christina, Anna, wife of Anthony Rhoades, Elisabeth, wife of Samuel Burkholder and Daniel and wife, Jane Layman.

Five miles away was a Jacob, Sr. with children: John (m Magdalene Campbell), Joseph (w Mollie), David m Barbara Neiswander, Barbara wife of Wid Abraham Beery (1762–1818), Elisabeth wife of Henry Rhode, Bish Daniel (Nov. 16, 1781–Feb. 1850) (wife Magdalene Witmer), Jacob Jr., Mary (1777–1848) wife of Jacob Beery (1767–1842) Lancaster, Ohio, Caty (Sept. 25, 1792–May 1, 1859) wife of John Coffman (May 16, 1755–Aug. 26, 1832), Abraham, Martin and Peter. Jacob Jr., Abraham, Martin and Peter, according to Stanley G. Shank remained in Pennnsylvanina. From the Virginians are Daniel and Christian Good of the Shenandoah Valley, A. C. and Solomon Good of Sterling, Illinois, John S. of Page County, Iowa and Kenneth of Morton, Illinois. On Beerys cf. Beery Genealogy pp. 69, 71.

Williams in the History and Biographical Record of Washington County, Maryland would place a Jacob Good at the Little Antietam as early as 1765 (P. 513). Harry A. Brunk in his History of the Mennonites in Virginia speaks of a Jacob and Frances Good in Virginia in 1781 and mentions some of these children (P. 58, 59).

Could this Virginia Peter be the one (above) that Ellis and Evans (P. 674) said went to Cumberland County? Peter and Christian sold March 27, 1790 their farm to Jacob Jr. and Feronica (RR 40). The 1790 Census has a Peter in Cumberland County (3-1-4), that is with 2 sons above 15, one under 16 and three daughters (P. 76). Could Ellis and Evans have erred (P 674) when John B. Good speaks of Jacob's family as nine boys and two girls instead of eight sons and three girls? Instead of one wife's family going to Virginia, could it be four sons from both families that remained? Definitely Abraham remained for he took over the Brecknock homestead and is the head of the Good wing so ably presented by Mary Elizabeth Good, Mr. and Mrs. Henry Stover and William Good in a "Lineage of Jacob Good and His Brother Christian." (1955) The latter is chiefly the family of Jonas (1794–1881), a son of Abraham of the Brecknock-Virginia Jacob.

This Abraham Good, wife Magdalene Meyers (14-185, 187; S 3 264) left eight children: Jonas Good (Mar. 25, 1794–Sept. 15, 1881) m Mary Baumann of Christian Jr.; Daniel Good (Sept. 10, 1810–1875); Nancy Good (1793–1860) m Christian Weaver (1766–1843) s Henry of George Weber; Elizabeth m Peter Bowman; Catharine m Samuel Zerbe; Esther; Judith and Molly.

The 1790 Census gives Brecknock Township, Lancaster County with Abraham (1-0-1), Christian (1-1-5), Henry (1-3-5), Jacob (2-4-4), Jacob Jr. (1-4-1), John (1-3-4), Peter (3-2-2) and Samuel (1-4-5); in Berne, Berks County: Jacob (1-6-2); Caernarvon, Berks: John (1-1-1); Earl, Berks: Peter (2-3-5); Chester County: Stophel (1-2-4); Cocalico: Christian (1-2-2) and Widow (0-1-3); Conestoga: John (1-3-5); Widow (1-3-2), Henry (1-0-2); Earl Township: Henry (1-5-1); Conoy: John (2-1-1); Christian (1-1-2); Franklin County: Jacob 1-2-2), Peter (1-0-2); Manor: Samuel (1-1-3); Martic: John (2-3-5); Manchester, York County: Peter (1-3-5); Windsor, York County: David (1-0-2). Cumberland County has also a Patrick and an Edward; Lancaster City has a widow Good without a family; Fayette County has a William, Northampton a Charles, David, Jacob and Laurence; Bucks, a Jonathan and Thomas, a Francis and a Henry; Bedford, an Abraham and two Henrys; Philadelphia, a John and two Jacobs. (The first figures are males above 15, the second males under 16 and the third all females in the family). On Christian of Donegal, a German will of Oct. 19, 1790 is probated (F. 1 254).

12a. Cf. The Pennsylvania Dutchman, Nov. 1, 1951.

13. Y. 2 191. His widow, Susanna (probably not the mother of these children) survived: John (w Barbara Baumann), Henry gets the 202 acre plantation, Peter (w Anna), Christian, Jacob, Samuel, Anna, wife of Leonard Cloper, Magdalene, w of Christian Swartz, Barbara, Decd, w Samuel Hoober (dau. Magdalena), Mary w Wid Samuel Hoober, Frances, Elizabeth, Susanna, Esther, Eva, Catharine and Christina (II 580, 1).

Cf. The Family Record of John and Mary Good, 1948 by Aaron Z. Good, Mrs. Elizabeth Souder and Anna W. Reed. This John is a son of Pre Samuel (1819–1886) and Esther Good, a daughter of Pre Christian Good, (1779–1838), a great grandson of Pioneer Christian.

14. An unrecorded will at the Salunga Archives.

15. F 1 374.

16. I 1 179.